UMMUL MOMINEEN

UMM SALAMA

BINT ABU UMAYYA

أم سَلَمَة بِنت أبي أمية رضئ الله تعالى عنها

SHAIKH MIR ASEDULLAH QUADRI

UMMUL MOMINEEN UMM SALAMA BINT ABU UMAYA

(رضئ الله تعالى عنہا)

Written By

SHAIKH MIR ASEDULLAH QUADRI

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TABLE OF CONTENTS

BIRTH AND EARLY LIFE 1

LIFE BEFORE MARRIAGE TO THE PROPHET (صلى الله عليه و آله وسلم) 2

MARRIAGE TO THE PROPHET (صلى الله عليه و آله وسلم) 3

LIFE AS A WIFE OF THE PROPHET (صلى الله عليه و آله وسلم) 4

LIFE AFTER THE PROPHET (صلى الله عليه و آله وسلم) 6

بِسم الله الرحمنِ الرحيم

الحمد لله رب العالمين، والصلاة والسلام
على سيدنا محمد وعلى آله وصحبه أجمعين

UMMUL MOMINEEN UMM SALAMA (رضئ الله تعالى عنہا)

BIRTH AND EARLY LIFE

Among the noble households of Makkah, few were as esteemed and generous as that of Abu Umayyah Suhayl ibn al-Mughirah, the father of Hind bint Abi Umayyah, later known as Umm Salama (رضئ الله تعالى عنہا). She was born into the prestigious Banu Makhzum clan of the Quraish—a lineage known for its political influence, martial strength, and eloquent orators. Her family name, wealth, and uprightness made her one of the most respected women in pre-Islamic Arabia.

Her father, Abu Umayyah, was nicknamed Zad ar-Rakib, meaning *"the provider for the traveler,"* because of his extraordinary hospitality. It was said that no one ever traveled with him without being fully sustained by his generosity. This trait of open-handedness and nobility would be mirrored in his daughter, who would later carry herself with grace, wisdom, and a heart attuned to service.

Born likely in the final decade before the Revelation, Umm Salama (رضئ الله تعالى عنہا) grew up amidst the poetic traditions, tribal loyalties, and social structures of Quraishi society. She was raised in an environment that instilled in her both intellectual poise and eloquence—qualities for which she would later become famous. Women of her standing were often educated in the arts of speech, lineage, and leadership within the home. She excelled in all of them.

She was first known as Hind but would later gain the affectionate title Umm Salama after her eldest son. Her early life unfolded during a time of profound change in the Arabian Peninsula. The

idols of the Ka'ba still stood, the tribal customs of jahiliyyah were at their peak, and Prophet Muhammad (صلى الله عليه و آله وسلم) was just on the verge of announcing his prophethood.

Umm Salama (رضئ الله تعالى عنها) was married in her youth to her cousin Abdullah ibn Abd al-Asad, known by his *kunyah* Abu Salama—a noble and early companion of the Prophet (صلى الله عليه و آله وسلم). Their marriage was a union of equals: two well-mannered, dignified individuals from reputable families. Both were among the earliest to respond to the call of Islam, becoming among the first believers in a society steeped in resistance and hostility toward the Prophet (صلى الله عليه و آله وسلم).

From the outset, her life was intertwined with the unfolding saga of Islam. Though she had been raised in ease and nobility, her embrace of the new faith would soon test every ounce of her patience, strength, and loyalty. As a woman of Quraishi blood, she could have turned away to preserve her status and comfort. Instead, she chose truth over tribe, faith over familiarity, and would go on to become one of the most influential women in early Islamic history.

LIFE BEFORE MARRIAGE TO THE PROPHET (صلى الله عليه و آله وسلم)

Before her marriage with the Prophet Muhammad (صلى الله عليه و آله وسلم), Umm Salama (رضئ الله تعالى عنها) had already lived through one of the most profound and painful journeys of faith, sacrifice, and devotion recorded in early Islamic history. Her life with her first husband, Abu Salama Abdullah ibn Abd al-Asad (رضئ الله تعالى عنه), was marked by mutual love and a shared commitment to Islam that would take them across empires, into exile, and ultimately into the folds of Prophetic legacy.

Both Umm Salama and Abu Salama were among the very first converts to Islam in Makkah. Their decision to accept the message of the Prophet (صلى الله عليه و آله وسلم), despite coming from powerful Quraishi families, was not without consequence. As persecution of the early Muslims escalated, they, like others, found themselves increasingly targeted for their beliefs. Their noble lineage did not shield them from hostility but rather made their defiance of the tribal order all the more offensive in the eyes of the Quraish elite.

When the Prophet (صلى الله عليه و آله وسلم) permitted migration to Abyssinia, the couple became part of the first Hijrah, seeking refuge under the just Christian king al-Najashi. There, they lived in relative safety, welcoming the birth of their son Salama, for whom she would forever be known as *Umm Salama*. But the yearning to be near the Prophet (صلى الله عليه و آله وسلم) eventually brought them back to Makkah, where the hostility had only intensified.

When the command for the major migration to Madinah was given, Umm Salama and Abu Salama resolved once again to uproot their lives in obedience to Allah. But their migration became one of the most heartbreaking and legendary stories in early Islamic history.

As they attempted to leave Makkah, Umm Salama's clan, Banu Makhzum, stopped her, refusing to allow her to emigrate with her husband. "If we let her go with him," they argued, "we will be disgraced." At the same time, Abu Salama's tribe, Banu Abd al-Asad, took the child Salama and declared, "We will not let him stay with her, as he is our boy." Thus, in a single moment, Umm Salama was forcibly separated from both her husband and her son.

She remained alone in Makkah for almost a year, coming every day to the outskirts of the city, weeping and praying. Her sorrow and steadfastness moved some hearts in her clan, and eventually they permitted her to leave, and she set out—alone, across the desert, to rejoin her husband in Madinah. Only when a noble-hearted non-Muslim man named Uthman ibn Ṭalḥah came across her and offered safe passage did she complete her journey.

When she finally reunited with Abu Salama in Madinah, their joy was deep but brief.

Abu Salama fought in the Battle of Uhud, where he was injured, and later succumbed to his wounds in 4 AH. Before his passing, he is recorded to have made a beautiful dua for his wife: *"O Allah, grant Umm Salama a better husband than me."*

Stricken with grief, Umm Salama (رضئ الله تعالى عنہا) made her own dua, as taught by the Prophet (صلى الله عليه و آله وسلم): *"O Allah, reward me in my calamity and replace it for me with something better."* She later said, *"I thought to myself: who could possibly be better for me than Abu Salama?"*

The answer to that prayer would soon come—not in the form of recovery through ordinary means, but in a divine honor: a proposal of marriage from the Prophet Muhammad ((صلى الله عليه و آله وسلم) himself.

Thus, Umm Salama's life before marriage to the Prophet (صلى الله عليه و آله وسلم) was already a remarkable journey of faith, resilience, and sacrifice. She loved, lost, migrated, suffered, and endured—all for the sake of Allah. She was not merely chosen for marriage; she was elevated to it, her heart forged by hardship and softened by divine comfort.

MARRIAGE TO THE PROPHET (صلى الله عليه و آله وسلم)

After the death of her beloved husband Abu Salama (رضئ الله تعالى عنه), Umm Salama (رضئ الله تعالى عنہا) entered a period of deep mourning. She had shared with him years of hardship, migration, and spiritual companionship. He had been among the earliest supporters of the Prophet (صلى الله عليه و آله وسلم), and their union had been marked by sincerity and piety. Widowed with young children in a new city, she now faced the challenges of continuing alone in a society where a woman's security and dignity were often tied to her family or tribe.

The Prophet Muhammad (صلى الله عليه و آله وسلم), always attentive to the well-being of his followers, was aware of her situation. He knew her steadfastness, her eloquence, and her deep roots in faith. When the period of mourning (*iddah*) concluded, the Prophet (صلى الله عليه و آله وسلم) proposed marriage to her. It was a gesture of both compassion and recognition—offering her not only protection but elevation to the rank of Mother of the Believers, an honor reserved for the most distinguished and pious women.

Umm Salama (رضئ الله تعالى عنہا) was deeply humbled but hesitant. In a famous narration recorded in Sahih Muslim, she responded to the Prophet (صلى الله عليه و آله وسلم) with remarkable candor and humility: "O Apostle of Allah, I am a woman of great self-respect, I am advanced in age, and I am a mother of children."

The Prophet (صلى الله عليه و آله وسلم), with his characteristic gentleness, replied: "As for your self-respect, I will pray to Allah to remove it. As for your age, I am older than you. And as for your children, they are the children of the Apostle of Allah."

These words soothed her heart, and she accepted the proposal. The marriage was solemnized in 4 AH (625 CE), and she entered the Prophet's (صلى الله عليه و آله وسلم) household as one of his wives—bringing with her not only her children but also her dignity, wisdom, and eloquence.

This marriage was a union built on faith, mutual respect, and divine timing. The Prophet (صلى الله عليه و آله وسلم) honored her, treated her children as his own, and frequently consulted her on matters of social and spiritual significance. She became one of his most respected wives—a companion not only in household affairs but in intellect and decision-making.

Her inclusion in the Prophet's (صلى الله عليه و آله وسلم) household strengthened the social fabric of the Ummah and reaffirmed Islam's commitment to widows, single mothers, and women of substance. She had once wept in grief over her separation from her husband, not knowing that her prayer— "O Allah, replace him with one better"— would be fulfilled in the most miraculous way. As she would later say in awe: "And Allah gave me someone better than Abu Salama: the Apostle of Allah (صلى الله عليه و آله وسلم)."

LIFE AS A WIFE OF THE PROPHET (صلى الله عليه و آله وسلم)

When Umm Salama (رضئ الله تعالى عنہا) entered the household of the Prophet Muhammad (صلى الله عليه و آله وسلم), she did so not only as a widow or a mother in need of protection, but as a woman of strength, intellect, and profound faith. Her place among the Mothers of the Believers was not an honorary appointment—it was earned through deep devotion, tested character, and her unique blend of insight and eloquence, which soon became evident within the Prophetic household.

Though she had initially expressed concern about her self-respect, her older age, and her children, her marriage to the Prophet (صلى الله عليه و آله وسلم) revealed the Prophet's (صلى الله عليه و آله وسلم)

unmatched ability to make each of his wives feel cherished and dignified. He treated her children as his own, honoring Abu Salama's memory while ensuring that his wife and her family were fully integrated into his household. Umm Salama (رضئ الله تعالى عنہا) reciprocated with unshakeable loyalty and profound spiritual maturity.

Among all his wives, she was known for her sharp intellect and sound judgment. She frequently offered opinions on complex matters, and the Prophet (صلى الله عليه و آله وسلم) listened with kindness. One of the most famous examples of this occurred at the time of the Treaty of Ḥudaybiyyah. After the Companions hesitated to perform the Prophet's (صلى الله عليه و آله وسلم) command to exit the state of Ihram without completing Umrah, it was Umm Salama (رضئ الله تعالى عنہا) who suggested the Prophet (صلى الله عليه و آله وسلم): "O Apostle of Allah, go out, do not speak to anyone, and perform the sacrifice and shave your head. They will follow you."

The Prophet (صلى الله عليه و آله وسلم) acted upon her suggestion—and, just as she predicted, the Companions followed. This moment of political and spiritual clarity earned her great admiration and demonstrated her subtle influence in critical affairs.

Umm Salama (رضئ الله تعالى عنہا) was also a devoted transmitter of hadith, known for her precision and insight, especially in issues pertaining to women, family life, and ritual purity. She is counted among the top female narrators, with over 300 authentic narrations attributed to her—making her an indispensable source of knowledge for generations to come. Her narrations often include deeply intimate moments of the Prophet (صلى الله عليه و آله وسلم), delivered with discretion, reverence, and clarity.

She was also fiercely devoted to the Ahl al-Bayt, the family of the Prophet (صلى الله عليه و آله وسلم). She maintained a close relationship with Sayyida Faṭimah (رضئ الله تعالى عنہا) and her sons al-Ḥasan and al-Ḥusain (رضي الله تعالى عنهما). She is among the narrators of the famous Ḥadith al-Kisa' (the narration of the Cloak), wherein the Prophet (صلى الله عليه و آله وسلم) gathered his daughter, her husband, and their two sons under a cloak and declared them his purified family. Umm Salama, witnessing this, expressed her own longing to be included. The Prophet ((صلى الله عليه و آله وسلم) consoled her, saying, *"You are upon good,"* affirming her closeness to his household in both spirit and standing.

She remained dignified and unobtrusive, avoiding personal disputes or rivalries with the other wives. Yet she was not silent when matters of principle were at stake. Her role in shaping the legal and spiritual memory of the Prophet's (صلى الله عليه و آله وسلم) life extended far beyond the household. She became a teacher to scholars, a source for jurists, and a symbol of female excellence in Islamic history.

Her years with the Prophet (صلى الله عليه و آله وسلم) were filled with dialogue, devotion, and deep insight. She did not merely reside in the Prophet's home—she contributed meaningfully to its wisdom, its balance, and its legacy.

LIFE AFTER THE PROPHET (صلى الله عليه و آله وسلم)

After the passing of the Prophet Muhammad (صلى الله عليه و آله وسلم) in 11 AH, the world changed forever for those closest to him—especially the Mothers of the Believers, who now carried the solemn responsibility of preserving and transmitting his legacy. Among them, Umm Salama (رضئ الله تعالى عنہا) stood as an important figure of wisdom, clarity, and unwavering loyalty.

As one of the Prophet's (صلى الله عليه و آله وسلم) elder wives, Umm Salama (رضئ الله تعالى عنہا) had always been distinguished by her intellect and discretion. In the years following his death, she retreated from public life in accordance with the divine instruction that the wives of the Prophet (صلى الله عليه و آله وسلم) not remarry. Yet this seclusion did not mark silence. From her residence in Madinah, Umm Salama (رضئ الله تعالى عنہا) became a revered source of prophetic knowledge, consulted by Companions, scholars, and jurists alike.

She continued to narrate hadith with clarity and precision—conveying not only what the Prophet (صلى الله عليه و آله وسلم) said, but also how he conducted himself in the private spaces of life. She was meticulous in her narrations, and many of her hadith are included in the six canonical collections, especially on topics of ritual purification, legal rulings, family life, and worship. Scholars of every generation relied upon her narrations for the accuracy and insight they carried.

Umm Salama (رضئ الله تعالى عنہا) was a moral voice during moments of political upheaval. She lived through the caliphates of Abu Bakr, Umar, Uthman, and Ali (رضي الله تعالى عنهم), witnessing both the glory of Islamic expansion and the pain of internal conflict. Despite being of noble Quraishi lineage and deeply respected by all, she chose to stay above partisanship, only speaking when principles were at stake.

During the fitnah (civil discord) in the time of Ali ibn Abu Ṭalib (رضئ الله تعالى عنه), she expressed her support for him with a quiet firmness. Her loyalty to the Ahl al-Bayt was unshakable, and she remained emotionally and spiritually aligned with the family of the Prophet (صلى الله عليه و آله وسلم). It is reported that when news of the martyrdom of al-Ḥusain ibn Ali (رضئ الله تعالى عنه) reached her, she wept bitterly, mourning not only the grandson of the Prophet (صلى الله عليه و آله وسلم) but the tragic turn in the Ummah's spiritual direction.

Her status in the eyes of the Companions remained extraordinarily high. When disagreements arose on legal matters, her opinions were often sought, and even some of the greatest scholars among the Tabi'een came to learn from her. Her humility, however, never waned. She did not seek public roles, nor did she push herself forward. Her influence flowed naturally from her piety, her proximity to the Prophet (صلى الله عليه و آله وسلم), and the undeniable weight of her wisdom.

Umm Salama (رضئ الله تعالى عنہا) lived longer than any other wife of the Prophet (صلى الله عليه و آله وسلم). She passed away in 59 AH (679 CE), at nearly 90 years of age, during the rule of Yazid ibn Muawiyah. Her funeral was attended by the elite of Madinah, and she was buried in Jannat al-

Baqi, among the Prophet's (صلى الله عليه و آله وسلم) family and Companions. With her death, an entire era ended.

She left behind not just memories, but a lasting intellectual and spiritual legacy—a model of womanhood grounded in patience, scholarship, strength, and unwavering belief. Her life is a testament to the transformative power of Islam and the elevation it brings to those who give their hearts entirely to Allah and His Apostle (صلى الله عليه و آله وسلم).